



VOL. XXIX. NO. 44.

BOSTON, FRIDAY, NOVEMBER 4, 1859.

WHOLE NUMBER, 1505.

REFUGE OF OPPRESSION.

WENDELL PHILLIPS AND OLD BROWN.

A Proposition for Mr. Phillips to Consider.

To the Editor of the New York Times:

The crime which has lately been perpetrated by a terrible punishment. Society could not exist in the South, if such offenses were to be committed there with impunity.

Nevertheless, there is in the modest and manly bearing of Old Brown, something which commands the respect and touches the sympathies of those who most sternly condemn his conduct. His resolution appears to be as firm as it is undaunted, and his pluck is certainly magnificent. If, without injury to the cause of justice and to the public safety, this misguided old man could be spared the ignominy of being hung, everybody, even the Virginians themselves, would feel a degree of satisfaction at the result.

It will not do to allege that the preachers of civil war are ultras of the Garrison school, and that the Republican leaders have nothing to do with such theorists. Garrison, Phillips, and Gerrit Smith will not serve scapegoats to bear off this load of crime. What is true, Democrats have justly been charged with such arrangements of slaveholders as the acknowledged Republican leaders habitually make, results in civil war? Does not Brown profess the same principles that Seward and Chase and Wilson and Gilpin profess? Is not his state of mind the direct fruit of their appeals? Is it not the direct tendency of their teachings to make just such fanaticism? Only last year, one of the local leaders, John A. Andrew, at the Republican State Convention, thus sounded the trumpet of sedition:—“Whether in 1860 or in 1864, the hour would yet come when the bright sun would rise upon no master, and not upon a slave. Ay, as sure as God lived, these words were true; as sure as human hearts beat and feel.” Here is the spirit of the present dominant party: war on the local institutions of FIFTEEN STATES of this Union.

The irresponsible conflict speech of Senator Seward at Rochester a myth? Did Senator Wilson never write his immortal letter to the Garrisonians? Are we to believe the things that make tabloid by Senator Wade, Chase and Gillette on the floor of the Senate, forgeries? That is another part of their lives, and they will be sure to bear off this load of crime, what is true, that of Rev. Dr. Phillips, that the New mission is in part to seem somewhat to us, and that the Missionaries reported to us, and a man and a woman are Lovejoy, and among them and Dr.

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would have rendered any ordinary man mad with the desire of revenge; without provocation his buildings were burned, his family brutally butchered, and he himself hunted from one part of the territory to the other, with a ferocity known only to Missouri Border Ruffians. All of these facts aided and abetted by James Buchanan, whose sole aim in the administration of Kansas affairs seems to have been a utter and complete extinguishment of the Free State. No wonder then that Brown conceived the project of carrying the war into Africa, and succeeded in capturing a national armory, situated in a town of two thousand inhabitants, and holding it for two days, with a force of only seventeen men! The Chivalry of Virginia may well hang their heads, and their arms too, at this most remarkable conflict of modern times. But Brown seems to have been impelled by no desire to wreak his vengeance upon the inhabitants. He regarded the accursed system of Slavery as the cause of all his sufferings, and against it he warred. Judging him by his acts and declarations, he doubtless considered himself as an instrument divinely commissioned to open the prison gates to those that were bound, and to bid the oppressed go free.

The attempt of the papers in the interest of the Administration to cover up the movement of Brown upon the Republican party, is but another proof of the utter and complete demoralization of the Democratic party—with reference to the Slavery question. The Republican party wage no war against the men of the South, but they are unalterably opposed to the extension and influence of Slavery, an institution which is directly responsible for the exciting scenes just enacted.

What think our Democratic friends now, of the threat made by Gov. Wise himself, in case of the election of Fremont as President in 1856, to seize upon the arsenal at Harper's Ferry, raise an army, march to Washington, take possession of the city, and dissolve the Union? In case the 'irrepressible conflict' between Freedom and Slavery should be brought to a head by the election of William H. Seward as the next President of the United States, we trust that Gov. Wise, if he holds the same opinion, will be able to find some better troops than those who were so easily overawed by Brown's invading army of seventeen Yankees.—*Dedham Gazette.*

THE LESSON OF THE DAY.

When Miss Grimké, of South Carolina, lectured in Boston many years ago on Slavery, we recollect that the first and among the most prominent evils of the system which she mentioned, was its bad effect upon the *temper* of the masters, and she illustrated it by the fact, among others, that they never could or would enter into any calm discussion of the subject. This evil is not confined to the South, and although some of our abolition friends are not famous for their disapprobation of the evils of the system, they certainly have the excuse of humanity in their behalf, and are now exceeded in bitterness by the pro-slavery press at the North, or by the intemperate language of those who 'go in with a rush' for our Southern brethren at all times and under all circumstances.

The extraordinary course of some Northern newspapers in attempting to fasten the late miserable affair at Harper's Ferry upon the leaders of the Republican party is simply absurd and contemptible. Nor will the respectable press at the South, or sensible men anywhere thank them for any such course; for if it be true that a party which is numerically the strongest in the country, is indeed favorable to a servile insurrection, then the days of slavery are indeed numbered, and when the negroes are once convinced of the fact, there will be little peace or safety at the South.

The wise men at the South will treat the whole affair as a most foolish, impracticable and unfortunate scheme, planned and led on by a brave, single-hearted, unselfish, and modest manomaniac, whose heart has been hardened by his own sufferings, and whose brain, touched by hereditary insanity, has at length become really affected and diseased. What true wisdom, humanity and good sense require to be done in this case is very plain. But it is not very probable that any such course will be taken. When men are angry, and particularly, where they are frightened, there is small hope of wisdom or humanity. And the course pursued at the trial of Old Brown is a disgrace to the civilization of the age. Can any one read his simple, touching, and yet plucky appeal for delay, without a tear?

He asked no favors. He scouted the defense of insanity. He made no denial of facts. But he was exhausted, wounded, partially deaf, and simply desired to communicate with his friends. Did any one ever before ask such a request? Never, certainly, where the common law prevails. Never, in a Protestant country.

And so the trial is going on in hot haste, and this old man is brought to court daily on his bed, and is defended by men whom he never saw or heard of until he was taken. Whatever may be his guilt or folly, a man convicted under such circumstances, and, especially, a man executed after such a trial, will be the most terrible fruit that slavery has ever borne, and will excite the execration of the whole civilized world. There may be an excuse in some minds for this state of things, from the alarm and excitement in Virginia; but is there any excuse here at the North for the expression of sentiments abhorrent to every principle of justice and humanity? What shall we say of expressions like this: 'The nearest tree would be the fittest mode of exit from this scene,'—ascribed to the guilty parties? If the execution by sentence of death had been carried out forthwith, it would have been a fitting doom for murderers taken in hot blood. 'We shoot down a murderer or a robber on the spot, and are justified by all civilized and uncivilized law.' 'The nearest tree.' 'Drum-head court-martial!' This language is not used in Austria by Haynau, but in Boston by —!—*Boston Transcript.*

SENATOR WILSON ON THE HARPER'S FERRY OUTBREAK.

Senator Wilson appeared before the Young Men's Republican Committee of New York, on Tuesday evening, 25th ult., for the purpose of discussing the political issues of the time; but he had not spoken but a few minutes before he was attacked with vertigo, and was obliged to suspend his remarks and retire from the hall. After referring to the fact that the Republicans in other States had recorded their verdict against the Administration, Mr. Wilson said:—

'It is especially important that New York should pronounce her verdict in language not to be mistaken on; for at the present time a poor, miserable, futile effort is being made to assail the cause of Republican liberty in the State of New York, by charging the responsibility of the most mad act at Harper's Ferry, or of any organization, or of a provisional government; nor do I believe that any man, save his associates, had information on those subjects; nor do I believe that any established plan for action when he was in Ohio; but this is an established plan, merely. I see the telegraphic dispatches represent that some one informed Mr. Brown, or somebody else, that J. R. G." had taken three hundred dollar stocks, &c. It will hardly be supposed that I would reply to such an intimation from an anonymous writer, directed to an anonymous person. This report will gain no favor where I am known. No man will then believe I ever gave three hundred dollars to Capt. Brown or any other man. I did, however, understand that Brown was in the West; that he had been captured by Doctor May, who had been kidnapped in Kansas, and taken to Missouri. That was a subject in which I took a deep interest, and understanding that he was in want of money, I gave three dollars to his son. I think there was not a day from the time that Brown's son was murdered in Kansas to that of his capture at Harper's Ferry, that I would have hesitated to give him whatever money I had, if assured that he was in want. But I little dreamed that this three dollars was to fit out a military expedition with arms, ammunition, and men, capture Harper's Ferry, effect the conquest of the Old Dominion, strike terror to the Executive, and imperil the Government. Of Stephens, who was said to refuse giving answers relating to me, I have no recollection or knowledge whatever. He may have seen me often, may have spoken to me. When I left home, the capture of Brown had been known some few days, but I had no intimation that any man from that county was with him. And no one living stated the fact. I would say that if Genl. Smith and other men contributed money and forces for Brown and his party, they would demolish his entire office.'

A very large audience listened to this lecture, crowding the hall half an hour before the time of its commencement, and giving hearty applause to some of the most energetic expressions of the speaker.

c. w.

MORE SLAVEROLDING VIOLENCE. The Cincinnati *Gazette*, of Friday evening, states that about half past seven o'clock the previous evening, a mob of some thirty men, citizens of Newport, Ky., entered the printing office of Wm. S. Bailey, publisher of the *Free South*, and proceeded to make certain depredations upon the printing materials. Bailey and his daughters, who were present, protested against the proceedings of the mob, but without effect. After they had carried out two of the 'forms' into the street and pied them, the girls put out the lights in the establishment, which induced them to suspend further demonstrations.

As they retired, they informed Bailey that he might consider this attack only a warning, and that if he did not cease the publication of his paper, which they considered a nuisance, they would demolish his entire office.

Such lawless villainy will powerfully tend to 'demolish' the foul system it was designed to protect.

Mrs. C. H. DALL'S LECTURES. The first of this course of lectures on the condition of women—the subject of it, 'Low Wages and Hard Work'—will be delivered at the Mercantile Hall, in Summer Street, on Monday evening next. We hope to see the Hall crowded. The topics embraced in this course are full of significance, interest and importance, and they cannot fail of being discussed with consummate ability by one so well-educated and well-qualified as Mrs. Dall.

EXPLANATORY STATEMENT OF MR. GIDDINGS.

Hon. Joshua R. Giddings, a few days since, made a frank, manly and satisfactory explanation of the circumstances of his acquaintance with Capt. John Brown, in his lecture at Philadelphia. He said:—

'Now, as to Brown: I entertain the opinion that his own account of his objects and designs is correct. I presume he has told the truth when he says that his whole object in going to Virginia was to free the slaves. On that point, I suppose, no one will doubt him. He declared he had no intention of shedding blood. He only did that when compelled to do it. I therefore say that, in regard to his desire for freedom to slaves, he acted perfectly with regard to the rights of the Free States—with nine-tenths of our ministers, who are Sons of Zion, put up petitions to the Most High for the relief of the oppressed. I don't think he has at any time come up to my own views. I do not intend saying now what those views are. I am told it will not answer for me to tell them before a Philadelphia audience. But, while serving in Congress, Mr. Haskell, a slaveholder, inquired of me publicly whether I considered it morally right for slaves to leave their masters. I felt bound to speak frankly. I answered that I not only believed they could do so, but that it was morally wrong and wicked for them to remain in slavery an hour when they had the power to escape, even by slaying those who opposed their freedom; that were I a slave, I would escape, if in my power, though compelled to walk upon the dead bodies of slaveholders from Mississippi to Malden.'

On another occasion, when I was stating the number of fugitive slaves who died at the hands of one time, Mrs. Bennett, of Mississippi, publicly inquired if I was not prepared to go one step further. I answered that I was. If a slave-catcher had attempted to enter my dwelling to capture those people, I would have struck him down upon the threshold of my door. Gov. Gale, of Alabama, inquired if I was willing to make such remarks when slaves were present to hear them. I told him I was, and if I had the power, I would release every slave upon earth before the sun would go down. I have not changed my opinions.

I wish on this, as on all occasions, to leave upon record such an expression of my own views that I shall not blush—that my children will not blush to read hereafter. And as an illustration of my doctrine, I have paid probably \$200 per year from my limited means to free slaves from bondage. I have also given and given much to those who call on me while flying to a land of liberty. To others who were pressed, I have given arms to defend themselves, and have constantly spoken of those things in public and private, by the wayside and by the fireside.

In behalf of the Executive Committee of the American Anti-Slavery Society,

At a meeting of the Executive Committee of the American Anti-Slavery Society, held in Boston, Nov. 1st, the following Resolution was adopted:—

'Resolved, That it is recommended to the friends of impartial freedom throughout the Free States, in case of the execution of Capt. JOHN BROWN, now on trial for his life in Virginia, to observe that tragical event, on the DAY OF ITS OCCURRENCE, in such manner as by them may be deemed most appropriate in their various localities,—whether by public meetings and addresses, the adoption of resolutions, private conferences, or any other justifiable mode of action,—for the furtherance of the Anti-Slavery cause, and re-newedly to consecrate themselves to the patriotic and Christian work of effecting the abolition of that most dangerous, unnatural, cruel and impious system of slavery, which is the fruitful source of all our sectional heart-burnings and conflicts, which powerfully and increasingly tends to promote servile insurrections and civil war, which cannot be more truly or more comprehensively described than as "THE SUM OF ALL VILIANIES," which is a burning disgrace and fearful curse to the whole country, and by the speedy extinction of which, alone, can the land be saved from violence, blood, and utter demoralization.'

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NOVEMBER 4.

THE LIBERATOR.

THE HARPER'S FERRY TRAGEDY.
CONCLUSION OF FIRST DAY'S PROCEEDINGS.

The soldier was ordered to bring Brown into Court. He forced him into bed, from which he declared himself unable to rise. He was accordingly brought into court on a cot, which was set down within the bar. The prisoner lay most of the time with his eyes closed, and the committee drawn up close to his chin. The jury were then called and sworn. The jurors were very few, as was to be expected. The trial was accordingly adjourned until the next day. The Court adjourned to the next morning.

Brown then raised himself up in bed, and said: "I will add, if the Court will allow me, that I look upon it as a miserable artifice and pretext of those who ought to take a different course in regard to me, if they took any at all, and I view it with contempt more than otherwise. As I remarked to Mr. Green, innocent prisoners, so far as I have gone, have been condemned by juries of their own sanity, and if I am insane, of course I should think I know more than all the rest of the world. But I do not think so. I am probably unconscious of insanity, and I reject, so far as I am capable, any attempts to interfere in my behalf."

Mr. Botts stated that he was further instructed by Mr. Brown to say that, rejecting this plea entirely, and seeking no delay for that reason, he does repeat the request made yesterday, that time be given for the government to make out its case.

Following were the questions put to the jurors:

"Were you at Harper's Ferry on Monday or Tuesday?"

"How long did you remain there?"

"Did you hear any of the proceedings for which this party is to be tried?"

"Did you form or express any opinion from what you then heard?"

"Would that opinion disqualify you from giving those men a fair trial?"

"Did you hear any of the evidence in this case before the examining of part?"

"What was your opinion based on?"

"Was it a decided one, or was it one which would lead to a conclusion, if the evidence was different from what you supposed?"

"Are you sure, that you can try this case impartially, given the evidence alone, without reference to anything you have heard or seen of this transaction?"

"Have any of your conscientious scruples against committing a party of offenders to which the law assigns a punishment of death, merely because that is the penalty assigned?"

"The twelve jurors were finally fixed upon as the twelve

John Richard Timberlake, Joseph Myers, Thomas Green, Jr., Isaac Dout, John C. McClure, William Higginbotham, Jacob Miller, Thomas Osborne, George W. Hoyt, John C. Wilthite, George W. Tapp and William A. Martin.

The jury were not sworn on the case, but the judge charged them not to confine themselves upon the case, or to peremptorily hold out with them. They were dismissed at 9 o'clock, and the prisoner was then carried over to the jail on his cot, and the court adjourned till morning.

Conductor Phelps was recalled, and examined on charges prepared by defendant, as to when and by whom firing was commenced. He testified that no attack was made upon Brown; after the man Washington was shot.

John Washington was re-called. He testified in answer to questions by Botts, that negotiations for the release of prisoners were opened before the general firing commenced on Monday. During the conflict, Brown frequently gave orders not to fire on unarmed citizens. Brown had a rifle in his hands when struck down by the Marines.

Mr. Hunter here laid before the jury the constitution and ordinances of the Provisional Government.

Mr. Hunter proposed to prove Brown's hand-writing, when the prisoner offered to identify it, and he was readily held out, face the jury. Mr. Hunter preferred proving it by Sheriff Campbell, who was accordingly called, and identified a large bundle of letters. Brown also acknowledged their authenticity.

Mr. Hunter also presented a list of members of the convention, headed by Wm. Charles Morris, President; and H. Kagi, Secretary; and likewise read the Giddings; and Gerrit Smith letters, already published.

Armidst Ball, master machinist of the Armory, testified. The substance of his testimony was

that it is difficult to rely on his confessions to prove treason, the law distinctly says, "no conviction can be made on confessions, unless made in open court." There must be sufficient evidence to prove the charge, independent of any confessions out of the court, and it requires two distinct witnesses to prove each and every fact.

Conspiring with slaves to rebel and make insurrection. The jury must be satisfied that such conspiracy was done within the State of Virginia, and within the jurisdiction of this court. If it was done in Maryland, this court could not punish the act.

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POETRY.

From the Practical Christian.

ADIN BALLOU IN REPLY TO J. MILLER MCKIM.

EPITOLE FROM A GRANDFATHER.
My lad, you're called the old Bay State to serve,
And guard her sacred rights with pen and tongue—
Hold blind Justice's scales with steady hand—
Ah, lad! I fear me, you are yet o'er young—

But as you go and come where duty calls,
You pass that graven image day by day,
Set up by men of money-given power,
To lead our inexperienced youths astray.

If you are urged to bend your knee to Baal,
Or gaze with reverence on his brazen face,
Ask of the supple worshippers around,

• What has the man e'er done to serve his race?

Did he love mercy? Did he justly deal?

Walk humbly in his Heavenly Father's sight?

Leave a bright path of spotless purity

To guide the wandering tribes of earth aright?

No, not the suplest there would dare deny

He lived in bold defiance of God's law,

Polluted, grasping, trampling on the opprest'd:

Why is he there? Whose treachery is the cause?

Do quickly what ye can to right the wrong,
Lest rash hands, in the old State's behalf,
Do as intrepid Moses did old

To Egypt-tainted Israel's golden calf—

Even break it small, and scatter it abroad,

Nor leave one brazen witness to repeat

To children's children of the coming times,

• How easy 'twas free Northern men to cheat!

No, not a shard, which when these children ask,

What did the man effect to earn his fame?

Could cry, 'Dishonesty! adultery!

With all their kin—go ye, and do the same!'

My lad, I ne'er believed it wondrous wise

To stand before a wolf, unarmed and calm;

To smile serenely at his grinning teeth,

And trust the hungry beast will do no harm.

No, meet your fellow-man with hopeful love,

Till through his treachery that hope is lost,

Then stand at guard, watch every near approach,

Nor let him seize you, slumbering at your post.

A dieu, dear youth! your absence grieves me sore,

But be my heartfelt less the public gain;

There's something rotten in' the Old State ship!

Be it your care to make it sound again.

SONG,
Supposed to be sung by Slaves in Insurrection.

BY WILLIAM J. SNELLING, ESQ.

See, tyrants, see! your empire shaketh!

Your flaming roofs the wild winds fan;

Stung to the soul, the negro woes:

He slept, a brute—he wakes, a man!

His shackles fall;

Eruct and tall,

He glories in his new-found might,

And wins with bloody hand the gold—

Just Heaven! and can it be—the strong,

With mind to think, and heart to feel,

Has borne upon his neck so long

A weak as cruel tyrant's heel:

When one brave strode

Had burst his yoke!

Day dawns at last on mental night,

And Samson girds him for the fight.

The land is ours—our fathers' blood

Free spilled, our own, manures the soil—

Who gave us evil for our good,

And paid with stripes our sweat and toil?

'Twas he, the foe—

Now, blow for blow!

Remember that the heavy debt

Of ages is to cancel yet!

Where's he, who, in a cause like this,

Would turn him from the coming fight?

Again a master's hand to kiss?

Who shuns to combat for the right?

Hence, hence away,

No longer stay!

Go, wretch, in soul and body slave,

And fill a coward's shameful grave!

Up, Afric, up! the land is free!

It sees no slave to despot bough:

Our battle cry is LIBERTY!

On! strike for God and vengeance now!

Fly, tyrants, fly,

Or stay—to die!

No chains we bear, no scourge we fear—

We conquer, or we perish here!

A BARGAIN.

THE following is taken from a beautiful volume, entitled 'Poets of Vermont.'

Going! going! going!

Who bids for the mother's care?

Who bids for the blue-eyed girl?

His skin is fair, and her soft brown hair

Is guileless of a curl!

The mother clasped her babe

With an arm that love made strong;

She heaved no sigh, but her burning eye

Told of the spirit's wrong.

She gazed on the heartless crowd,

But no pitying glance she saw,

For the crushing woe her soul must know

Was sanctioned by the law.

'Going! gentlemen! going!

The child is worth your bids;

Here's a bargain to be gained;

This chubby thing will one day bring

A pile of yellow gold.'

'A dollar a pound!' cries a voice

Hoarsely from out the throng;

'Two! three! four!' it calls, and the hammer falls;

'Five dollars, gentlemen, gone!'

Five dollars a pound; and his hand,

Just stretched to grasp the child,

Is smitten aside by the giant might

Of the maniac mother, wild.

One moment, and the loaded whip

Is poised above her head,

Then down, down, it came on her helpless frame,

Like a crushing weight of lead.

With a tightening grasp on her kidnapped child,

She falls to the cold, damp ground;

And the baby is laid on the scales and weighed;

And sold for five dollars a pound!

And the eye of the sun looks down

[dumb],

And the freeman's tongue must be chained and

Though his spirit burn within.

O God! for a million tongues

To thunder Freedom's name,

And to utter a cry which should pierce the sky,

The indignant cry of shame!

Our eagle's talons are red

With the reeking blood of the slave,

And he kindly flings his protecting wings

O'er the sight of Freedom's grave!

How long, O Lord! I how long!

Awe in the mercy and might,

And hasten the day which shall open the way

Of Truth, and Justice, and Right!

SARAH A. BOYCE.

States, which is a compact between the people of the States in their primary capacity, essentially pro-slavery, some of the fundamental articles, and affirm that no true-hearted, consistent Non-Resistant can endorse it as his political confession, or bind himself to support it in practice. As no man can be a qualified voter under that Constitution, or hold any important office without virtually taking an oath of allegiance and fidelity, whereby he covenants with slaveholders, to fellowship them as co-partners in government, to share power with them on the basis of a three-fifths majority for the protection of their slave property, and to protect them in the execution of their slaveholding system, so long as they may choose to remain in it. The slaves are in duty bound to separate themselves from such a government, to withdraw their assent from such a covenant, and no longer by voting or office-holding allow themselves to be considered in union with slaveholders. It is purely a question of moral principle, moral integrity, and moral consistency, to be settled, as far as the Society has been able to do it, by individuals as such, and not by political causes.

We cordially thank our much respected friend, James Miller McKim, of Philadelphia, for the kind language and spirit of his criticism. We appreciate, and will endeavor to reciprocate it. We cordially concur that we are 'not infallible,' and that every man has a perfect right to dissent from us at discretion; nevertheless, we think we were very nearly if not wholly right in our late article on all the points to which he takes exception. And this we will now endeavor to show.

1. What is our religious position? We have been solemnly professed, for more than twenty years, to be a Practical Christian, and, as such, a Christian Non-Resistant. Here is a part of a declaration to which we subscribed early in the year 1839:—

'We cannot be governed by the will of man, however solemnly and formally declared, nor put our trust in the arm of flesh. Hence we voluntarily withdraw from all interference with the governments of this world. We can take no part in the politics, the administration, or the decisions of these governments, either by voting at their polls, holding our offices, aiding in the execution of their legal vengeance, fighting under their banners, claiming their protection against violence, seeking redress in their Courts, petitioning their Legislatures to enact laws, or obeying their unrighteous requirements. Neither can we participate in any rebellion, insurrection, sedition, riot, conspiracy or plot against any of these governments; nor resist any of their ordinances by physical force; nor do anything becoming a peaceful citizen, a good man, a true Christian, and a Non-Resistant. We are to stand aloof, and let the world do its own work.'

But what proved to be the use made of the new plank? We were not a little surprised and chagrined to find very soon, that we had somehow sadly mistaken the real design of the movement. Almost from that day to this, the leaders and active mass of the Society have been entirely engrossed for a *Dissolution of the Union*. This is, for the non-slaveholding States as such to dissolve their connection with the slaveholding States. This would be honorable and honourable enough per se, if there were anti-slavery virtue enough in the co-governing people to do it politically. But it is a *revolutionary* movement with which our religious principles will allow us to have nothing to do. It is for agitators, politicians, revolutionaries, and warriors to execute. It is a movement which can only go through under the resolution, 'PEACEABLY IF WE CAN, FORCIBLY IF WE MUST.' We were once asked to appear before a Committee of the Massachusetts Legislature in behalf of the Dissolution petitioners; but we could not do so. Nor could we sign any petition of the kind, however carefully framed. Such petitions mean red revolution, and can hardly succeed without it. This has become a prominent object of the Society, either directly or indirectly, and many of the lesser issues have a close connection with it. Of course, the revolutionary and warlike genius is in the ascendant on the platform.

Now, we do not expect that people who never took any such position, and who have no such scruples, can deeply sympathize with us in this matter. Even professed peace-men, ultra-peace-men, so called, in many instances go, like hand in glove, with pro-war governments, pro-war policies, pro-war legislation, and pro-war revolutions. Yes, there are even professed Non-Resistants in the ranks of the Anti-Slavery Society, who openly support their Non-Resistant brethren as secondary and subordinate to that movement; who recommend nullification of the pro-slavery laws, and the overthrow of our pro-slavery government, in any way, however violent and bloody, which the revolutionaries may hold to be a righteous dernier resort; albeit the agitators themselves cannot fight. Such peace-men and Non-Resistants cannot sympathize with our scruples. They must and probably do regard us as over-nice and unreasonably squeamish. But their pacifism and Non-Resistance is an unsatisfactory to us in any other respect. It is just the time for Christian Non-Resistants to stand up for their principles. He says, 'Nevertheless, it may be safely affirmed that no Society in the country embraces so large a proportion of peace men as does the American Anti-Slavery Society.' Perhaps. And it is lamentably true that this Society is converting those same peace men into war men more effectively than any other. Its end is so good, its appeal so stirring, its advocates are so eloquent, that the Non-Resistants can hardly help going along with the tide of popular opinion for the sake of peace.

2. Our very slight variations, we have scrupulously adhered to this position ever since. Our profoundest convictions are, that it is essentially accordant with the precepts and example of Jesus Christ, and the highest religious and moral position that human beings can take in respect to the duties specified. With us it is absolutely sacred and imperative. We cannot hold it secondary and subordinate to the Anti-Slavery movement, anxious as we are that chattel slavery should be abolished the world over.

Now, we do not expect that people who never took any such position, and who have no such scruples, can deeply sympathize with us in this matter. Even professed peace-men, ultra-peace-men, so called, in many instances go, like hand in glove, with pro-war governments, pro-war policies, pro-war legislation, and pro-war revolutions. Yes, there are even professed Non-Resistants in the ranks of the Anti-Slavery Society, who openly support their Non-Resistant brethren as secondary and subordinate to that movement; who recommend nullification of the pro-slavery laws, and the overthrow of our pro-slavery government, in any way, however violent and bloody, which the revolutionaries may hold to be a righteous dernier resort; albeit the agitators themselves cannot fight. Such peace-men and Non-Resistants cannot sympathize with our scruples. They must and probably do regard us as over-nice and unreasonably squeamish. But their pacifism and Non-Resistance is an unsatisfactory to us in any other respect. It is just the time for Christian Non-Resistants to stand up for their principles. He says, 'Nevertheless, it may be safely affirmed that no Society in the country embraces so large a proportion of peace men as does the American Anti-Slavery Society.'

3. But our very slight friend McKim seems to be quite agreed with us on this point. He says, 'They certainly cannot be predicated of that portion of the American Anti-Slavery Society that comes within our purview.' That may be. The Anti-Slavery of his region is mainly of Quaker origin and habits.